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181 of the average Chinese seems to be fatalistic, considering Providence or Heaven to determine his fortune in life. In general, the average Chinese is rather indifferent in religious matters, although he might be sensitive if someone looked askance on his belief in local spirits, demons, and gods, but this is merely a matter of tradition rather than religion.

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181 The Chinese is strongly individualistic and usually dislikes to be ordered around and governed; he ardently defends his own opinions. His inclination for social groupings is obvious. Wherever Chinese live, they soon form integrated communities and at times of distress or in critical situations they are ready to help each other collectively, a characteristic tendency found especially within the extended family, which as a rule feels itself responsible as a whole for debts, misdeeds, etc., of any member. The Chinese are reported to be basically anti-militaristic, although this may be more a traditional attitude of the literati than a sound fact, considering only the last fifty years of Chinese history. However, a Chinese proverb says, "From good iron do not make nails; from good men do not make soldiers." To toil his fields in peace, to make a living this way, and to raise his children, whom he deeply loves, and not to be interfered with by state and government, can be described as the average conception of the "good life." The average Chinese of the Northwest lives in simple mud or stone houses (in the Yellow River area, caves of the adjacent loess hills), stove, k'ang, and ancestor altar being almost the only furniture.

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517 Culture, art, and literature were primarily fostered by the richer merchants, land and water owners; and, of course, the officials and scholars. These groups represented, up to 1949, an economically powerful class who owned a considerable part of the land and the water rights. Chinese officials of the frontier provinces had a reputation for being extremely money-minded. The Chinese gentry, consisting of former officials and degree holders, who were in many cases at the same time holders of land or water rights, have been abolished as a class, while large parts of the academic strata, the intelligentsia, became more or less the Communist avantgarde of China, showing the same phenomenon which appeared in Yugoslavia, Bulgaria, Czechoslovakia, Italy, etc., before and during the Second World War, where the intelligentsia showed a deep inclination towards Communism.

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563 In regard to the nomadic minorities of the Northwest (Kirghiz, 233 Kazakhs, Mongols and Tibetans) the dominant social motives are two fold, and can be subdivided into an economic and a religious one, equally strong. The whole economic life of the nomads is centered around their livestock. The nomad's life

/Chinese Moslems (Dungans)/

000 Northerners are never without it.

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563 2. Patterns of living

342 a. Dwellings

171 Houses of the Chinese Moslems are similar to those of the  
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563 Han Chinese in style and construction. Externally their mosques  
342 resemble Chinese temples. There is always Arabic writing  
carved in wood above the entrance of the mosque to mark its  
identity. But in Sinkiang the style of mosque architecture is not  
Chinese, and the buildings as a rule have minarets.

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563 Village life is very much like that of the Chinese. People live  
342 in mud huts with lattice woodwork, windows and simple furnish-  
335 ings. Well-to-do people in cities and towns, where they usually  
[369] congregate in separate districts, live in Chinese style houses  
[531] distinguished by the carvings on the windowframes, doorways  
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[212] and woodwork inside, which are of elaborate Arabic design quite  
different from Chinese wood carving. In both rich and poor  
homes the ancestral shrines and tablets are missing, and in  
their places are scrolls with Arabic writings or passages from  
the Koran. In the northern and western parts of this region the  
living quarters are simpler. There are colonies of flat-roofed  
mud houses built along the cliffs.

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563 b. Food

262 Food habits are similar to those of the Han Chinese, though  
184 Moslems do not eat pork and consider it unclean. Meat is a lux-  
563 ury for the poor. Mutton is preferred, though beef is also used.  
262 In the western part of the region the very poor use horse meat,  
184 though it is forbidden by their religion. Vegetables are a part of  
their daily diet. In the northwest part of Sinkiang, fruits such as  
apricots, plums, mulberries, melons and grapes are available,  
as well as smaller quantities of pomegranates, apples and pears.

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563 Mutton fat, butter and linseed oil are used for cooking. In  
252 eastern Sinkiang the style of cooking is influenced by the Per-  
sian, Chinese and Turkish styles. The Chinese Moslems abstain  
from wine, and are not much addicted to the smoking of opium.  
They do not like to eat with non-Moslems, especially the Han  
Chinese, because they consider pork eaters unclean. Strict fol-  
lowers of the religion even avoid eating utensils which have been  
used by others, and carry their own bread when they travel. No  
meat may be eaten unless the animal was killed according to  
prescribed religious ritual.

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563 The style of dress for both sexes is generally the same as  
291 that of the Chinese except for the headdress. The Dungan men  
can be recognized by their white skullcaps, embroidered with a  
faint design in colored thread, whereas the usual cap of the Turk  
or Kazakh is colorful and more richly embroidered. Some Dun-  
gans dress in gray and wear white or blue caps. For ceremonial  
occasions or worship, the Imams, Ahungs and Mullahs, who sit